THE INQUIRER

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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NOT BY BREAD ALONE

THE RUSSIAN NOVEL

By Francis Terry

THE novel "Not By Bread Alone", by the Russian author, Dudintsev, has been widely discussed since its publication late in 1956. Its plot centres on the struggles of a Soviet inventor against the intrigues of obstructive officials. The invention in question is purely technical (an improved method of casting drain-pipes): but it is possible to interpret this as a cautiously chosen symbol for other more contentious issues, such as the desire of Russian writers for greater freedom of thought. Thus the discussion of the book has been largely political. Russian critics have asked whether it goes too far in denunciation of Stalinism. Outside Russia, it has sometimes been welcomed as an expression of internal opposition to the Communist regime itself, and perhaps a sign of drastic changes to come. It is natural that an anxious world should be on the look-out for such.

Dudintsev, however, has insisted that the issues he intended to raise were not political but human and moral. No doubt, prudence would compel him to say something of this sort in any case; but there is a strong ring of sincerity in the general attitude of Communist-loyalty which pervades the book, and, in view of this, it seems right to accept Dudintsev's protestations as genuine. One may compare certain French novels by Catholic authors. If Mauriac or Bernanos shows us a zealous priest, struggling against the intrigues of influential parishioners, who induce the episcopal authorities to side with them and stultify the priest's work, this does not mean that the author is anti-Catholic, or even that he advocates any reforms. The Protestant reader is inclined to cry out: "The logic implicit in the situation must eventually undermine the whole conception of ecclesiastical authority". But the author himself sees no reason to push the argument so far: he is simply recognizing that, even in the divinely instituted church, bad men can cause confusion, and good men encounter adversity. Similarly, Dudintsev is concerned to show that the path of loyal Communist service is not identical with that of comfortable self-advancement in a Communist organization, and that grave evils follow when the two are confused.

Admiring Sincerity

Thus the book is an expression of moral feeling within the Communist system. As such, it makes a surprisingly strong appeal to liberal sympathies. This is possible because of a notable difference between Communist and Fascist methods. While Fascist propaganda used emotional excitement to corrupt the moral standards of the public, Communists normally profess sound moral aims, and appeal to wholesome feelings by offering ingeniously distorted versions of the facts: Fascists glorified war; Communists prefer to pass off their warlike acts as missions of peace. Thus the person with a concern for morals does not always find it necessary, in a Communist setting, to challenge the avowed principles of his rulers; it is often sufficient for him to ask, "How sincere are we in the principles which we profess?"

This is the persistent challenge of Dudintsev's book. People ask whether, in the complexities of adult life, they are forgetting the simple morality they learned in the Communist Youth. The wife of a factory manager refuses to go on sharing a room with her husband because she is sickened by the contrast between the canting public spirit of his habitual conversation and the wire-pulling and jealousies which he admits in more confidential moments. She is drawn to the hero because, though not an easy man, he is ruggedly sincere. This admiration of sincerity is a traditional Russian theme; but the tone of the book is also reminiscent of English "social conscience" novels of a generation or two ago. The heroine, a school-teacher in privileged circumstances, finds the turning point of her life when concern for a pupil leads her to visit the girl's parents in their poor mud-cottage. The hero, when he has time and money for recreation, goes to concerts, where he identifies himself with the spiritual struggles of the great romantic composers: the villains, at a critical moment, are motoring to a football match.

Towards Conformity

A habit of moralizing seems to pervade the life here depicted. Personal advice is tendered with a readiness which would not be tolerated in more sophisticated societies (in a scene in the teachers' common-room, a respected elder lady is lecturing two younger ones on the shortness of their sleeves). People express edifying moral judgments on what they are told before considering the reliability of the information. Once such sentiments have been uttered, everyone is quick to indicate agreement and enjoy the resultant sense of united right-mindedness. The clannish complacency normal to villages is thus extended to a complex civilization, and the bias towards conformity is enhanced by the high moral value set upon "the spirit of the collective", which means that a sort of schoolboy code of

honour (play for the team, not for yourself; don't tell tales; accept your comrades' decisions; don't bring up old scores) is liable to be cited at every level, so that the man who openly persists in a line of his own is made to seem like an unco-operative child. In themselves, these attitudes have a simple human amiability—but they present great opportunities for those who know how to use them as cover for their own ends. Incidentally, they enable uniformity of political outlook to be maintained with little conscious pressure.

The characters of the book are in a station too low for political power, yet separated (as they feel) from the moral simplicity of manual workers. They are involved in the sort of internal intrigues which occur in businesses and administrative offices. We meet the acknowledged expert, ruthlessly defending his little "empire"—the cynical organizer who argues that underhand methods are necessary in order to "get things done"—the rising men who introduce false complications and fog the issues at the bidding of their patrons—the "barometer" whose changing friendships indicate which of his colleagues are rising or falling—the honest technicians for whom intrigues are just unavoidable nuisances—the men who play for safety—those who will help a newcomer to avoid pitfalls—those who will sometimes take risks to expose a shabby trick—the rare crusader. These are the issues which give rise to the moral problems discussed.

And what of Christianity? No Christian is referred to as such, though a minor sympathetic character is "non-party" (which may mean the same). Quotations and proverbs of religious origin are not infrequent. On arrival at his Moscow office, the hero realizes from the street-name that there must have been a church in the neighbourhood, and goes to look at the decaying old building. The factory-manager, defending his conduct to his wife, asks her: "Would you like me to behave in the Christian style? Perhaps you would like me to make a mess of my job and get nothing but reproofs? Well, I won't. Let some knight-errant do that". Certainly, Christianity, though in the background, has not ceased to be relevant.

THE FIRST SUNDAY IN MAY

Further Information

SOME fifty congregations, as far as can be judged by cards received, and added communications, have stated their intention to devote one service on the First Sunday in May, either by sermon or other appropriate form, to a consideration of the new human situation caused by the possibility of nuclear warfare. This is in answer to the proposal made in *The Inquirer* of March 15.

This will be a collective action of importance in the Unitarian churches.

There are other congregations who are likely to take part. Will the minister or secretary please inform us of this intention. A part of the value of the collective action will depend upon *The Inquirer* knowing who is holding such a service.

In answer to correspondents it is necessary to keep all the organization to the minimum.

The Inquirer therefore suggests the following:

(1) Each congregation will independently arrange its own service. Save for the theme to be borne in mind it is likely to follow the form of the usual service.

(2) In *The Inquirer* of April 26, the Sunday preceding the proposed services, a prayer will be printed. This is intended to be the link between all the services. But, of course, the minister will use the prayer or not, according to his discretion.

(3) *The Inquirer* wishes to help in any further developments that may be possible after this first expressed collective concern. It, therefore, asks all ministers taking part to send two hundred keywords (not more) of their addresses to the Editor. These will be studied, an article on them will probably be printed, and further action considered.

(4) All this means a venture of a new sort. It can be carried through by little or no organization, simply by the mutual understanding of those co-operating. All communications will be made through *The Inquirer*.

(5) A new venture of great importance is being tried. It may lead on to other forms of co-operation and strength. Up to now the response has been more wholehearted than the Editor had thought possible.

BY IMAGINATION TO TRUTH

By Charles Easton

AMONG lovers of rational religion there are always some who hunt high and low, through hymn book, prayer book and Bible, to bring imagination captive to the bar of reason. With them it is a sacred quest. When light and experience have faded from their religion and they have imagination bound, they are surprised that seekers for a free faith find their Unitarianism cold. The citadel of reason is swept and garnished but its guardians cannot understand why it is not claimed as a spiritual home by all mankind.

When men and women seek each other's company they meet to share experience, and no attempt to exchange experience is ever made without the help of imagination. Say that God is just, or that a dish is salt, and our imagination must assemble within itself all the meanings, the implications and the feelings that come to us when we hear the words "just" or "salt". When that has been done we hope we have an experience which approximates to what our friend himself experiences when he uses those words. We do not avoid imagination by looking up his words in our dictionary. All we get is an indication of the field of experience for which his words are commonly used. We still have to rely for understanding upon what his words already mean in our own lives. Whenever what we have of knowledge comes to us directly from the Universe or from another person, we always grasp its significance by assembling in our imagination all the likenesses, feelings and images it suggests. When St. Joan claims that her voices come from God the captain contradicts her: "They come from your imagination". "Of course", is her reply. "That is how the messages of God come to us".

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It is understandable that a convert to Unitarianism, newly released from the bondage of static belief, should enjoy his freedom to hold the mirror of reason up to every religious symbol in his new environment. When he finds we still read the story of Adam and Eve, and that we sing of angels and talk of heaven he is horrified at what he thinks is our betrayal of the word of truth. He has it wrongly. Spiritual knowledge cannot be weighed and measured, though weight and measurement are no longer the unalterable facts men once believed them to be. Spiritual things must be spiritually expressed by the use of image. Reason is not given us merely to start up a train of argument about the words we use. It is meant to serve us as a yardstick to preserve some consistence and coherence in the ideas we hold. The convert is free of the limited set of images in which his former church said he must express his experience. He need no longer talk about the Trinity, the Deity of Christ, or Redemption, if he does not find such ideas expressive of God. Liberty in religion means freedom to convey his religious experience by whatsoever imaginative terms he finds best.

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It is, therefore, an important part of the practice of religion to develop our imagination, and to leave the way open for the working of that unknown sense which we sometimes label intuition. We must lie open to the Universe. To make the most of what life can tell us there must always be an active interchange in our imagination between thought, new ideas, perceptions, feelings. Though where one begins and another ends he would be rash who would pronounce judgment. When out of our rich experience of Life we are ready to formulate an image of what we have known, reason must be ready to see that what we say does no violence to the sum

of our philosophy. With reason at the rein there is no danger that imagination will run away with us. But without imagination we can love neither God nor man.

To feel another's woe, to share the feelings of refugees, or the underfed or the underpaid, we must be able to translate their sufferings in terms of our own experience. There is no sympathy without imagination. The closer civilization draws mankind together the more necessary it is for us to make every imaginative effort to realize in ourselves that every religious belief is but a symbol for the Supreme Reality which we all in some part know. We must be able to say with love and understanding, "The Hindu feels about the Bhagavad Gita as I feel about the Sermon on the Mount. He must feel as apologetic about some of his Scripture's more primitive legends as I feel about some of the stories of the Old Testament". Perhaps more important because closer at hand, we must be able to admit, "The Catholic feels at the presence of Christ in the mass what I feel of God on a hill-top at sunrise". To feel thus is more than religious tolerance. It is imaginative and creative love.

VIEWS, NEWS AND NOTES

By A. R. Downing

MY remarks about Unitarians and the National Press have prompted Mr. T. L. Watkins (of our Newington Green Church) to give me some further interesting examples of topics on which our co-religionists have recently expressed themselves. The Rev. Herbert Crabtree wrote to the "Manchester Guardian" protesting against the removal of the art treasures from Chatsworth House. The Rev. J. Keir Murren had two letters published also in the "Guardian" on the difficulties of obtaining youth leaders to help in his work in Liverpool. The Rev. J. Reece Walker got a short letter in the "News Chronicle" pointing out to a Rev. Kenneth Rawlings that Unitarians as well as Quakers had a record of Social Service in the 19th century. One of my own members also tells me that in the series of Bible texts published daily by the "News Chronicle" one was recently contributed by the Rev. Arthur Vallance (Altrincham). It ran as follows: Can a man carry fire in his bosom and his clothes not be burned? (Prov., vi-27).

Mr. Watkins points out that one of the difficulties is to be sure that such letters are noticed. He himself was about to throw away a copy of the "Guardian" when he noticed that it had published a letter from him three weeks after he had submitted it. He mentions, too, that reference to our liberal branch of Dissent often seems to be deliberately avoided in features with a national coverage. The recent "Sunday Observer" Profile of the Rt. Hon. Henry Brooke, whose Rent Act is causing so much trouble, referred to his grandfather, Stopford Brooke, merely as a "writer and preacher". The Badland sisters, too, when they were interviewed on television, were mildly described as Nonconformists, whereas they were proud of being Unitarians. I am sure there is nothing sinister in this, though such examples are irritating and occasionally depressing. They simply arise, I think, from the fact that our movement is such a small one. People are more mystified than impressed when told that such and such person is a Unitarian. We have a long way to go before we can alter that state of affairs, and the responsibility for altering it rests squarely upon ourselves, not upon others.

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The Rev. Stewart Carter, our minister in Cambridge, and Vice-President of the I.A.R.F., has just flown to the U.S.A. and back to help settle arrangements for the Chicago Congress. The untimely death of Dr. F. M. Eliot, apart from the acute personal loss, must have meant a sudden re-allocation of responsibilities on the American side. Our official delegates are now duly sponsored by the American Unitarian Association for American visas. A most interesting tour has been arranged to take place after the Congress, to make possible visits to such places as Pittsburgh, Washington, Plymouth and

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Boston. From what we can gather the Americans are going to be very generous indeed to their European visitors.

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Dr. Agnew, of All Souls, Belfast, is one of our most exhilarating ministers. Indeed, in this respect, he can knock spots off most of us. What an asset it is to have a large frame and a humorous Ulster voice which can both cajole and command! In his March calendar there is a reference to "the new Hall" recently opened by that lively propagandist from Chicago, Dr. Preston Bradley. A picture of the opening appeared in the American Liberalist. Underneath was written, "All Souls is the largest Liberal Church in the British Isles". It probably is, comments Dr. Agnew. And it may well be, if its large membership list is anything to go by. It must contain at least 500 names, representing subscriptions totalling £1,525! It is certainly good to know that we can number such churches in our varied, indeed our despairingly diverse, witness. I quote just one other item: "On the last Sunday of the year the morning service was attended by members of ten cycling clubs for whom lunch was provided by the Women's Club". Those of us who attended the last I.A.R.F. Congress in Belfast know how easily All Souls takes such things in its stride.

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In the Spring Calendar of the Ancient Chapel of Toxteth, Liverpool, Dr. Philip Tindall prints a dignified tribute to the late Dr. Herbert McLachlan. It contains many interesting details, not the least of which is the fact that during Dr. McLachlan's association with the Unitarian College some 76 men and women passed through his hands into the ministry. Of these no fewer than 30 graduated, some with more than one degree, and the old Principal eventually rejoiced to see three of his former students receive their own doctorates.

MAURICE JACKS ON EDUCATION

The London Laymen's Club recently revived an old custom in having a Ladies' Night. It was held at the Oxford and Cambridge Club in Pall Mall, where the President, Mr. Peter Gimson, and his wife received members and guests. A goodly number sat down to an enjoyable dinner and after the loyal toast had been honoured, Mr. Tom Dalton, in a light and amusing speech, proposed the toast of the Ladies, which was charmingly responded to by Miss Joyce Pearson. The President then called on the guest of the evening, Mr. Maurice Jacks, to give his talk. As was naturally to be expected his subject was education.

He said the education of good men is probably the most important problem of today when we are living amid the dangers and discontent of a world which is above all an uneducated world, and in which the nations behave like children in the nursery. He made no attempt to define absolute goodness, but the good man must be good at something: above all, today he must be good at thinking, good at working, and good at neighbourliness. He proposed, therefore, to consider how we can educate the good thinker, the good worker, and the good neighbour. (1) We must deliberately set out to persuade boys and girls at school that their thinking must be their own and to encourage them to take nothing on trust but to think things out for themselves: otherwise all "their" ideas will be mass-produced for them by the advertiser, the Press or the radio. It is more important to teach them *how* to think than to teach them *what* to think, and this can be done through all school subjects and experiences: we must remember that many of them will think with other parts of themselves than their brains, e.g., the demon who is "body thought". (2) We must inculcate a respect for hard work, especially that which means service of others, and we must give boys and girls satisfaction of doing a difficult thing well, however uncongenial: we must not eliminate the uncongenial from their timetable and so make the common mistake of identifying their wants with their needs. (3) They must be taught to be good neighbours by being good neighbours to one another in the school community (easier in a boarding school than in a day school), and a deliberate attempt must be made to transfer this good neighbourliness when they leave to the larger community outside.

The authority for all this is ultimately the authority of God and a religious view of life which makes all education essentially a religious activity.

BOOK REVIEWS

TWO books written by *Inquirer* readers have recently appeared.

The first to be noted is by Mr. E. W. Martin, who lives in Devonshire. Mr. Martin is a writer with his finger on the pulse of significant issues understood from the village in which he lives. In "Where London Ends" (*Phoenix House, 30s.*), he studies the development and the present social life of the country town. The book is a sequel to his study of the village in "The Silent People". A capital city can never contain, or even express, the hidden social forces of a nation. These are often tucked away in the towns that rarely appear by name in the national newspapers. In this country towns and cities of populations from 10,000 to 60,000 inhabitants have as vital a history as that of the capital city. Provincial life is rarely an imitation of London life. It has its own vigour, dramas and social complexities. A spiritual social life is continuously being moulded.

This life is receiving many shocks at the moment. Writers such as Mr. Martin, who from their own particular vantage point can see what is taking place, are invaluable in the defence of what is often ignored by the cultural life of the capital city. Mr. Martin is to be congratulated on a book wholely admirable in purpose and execution.

Mr. R. H. Mottram has lived in his city of Norwich all his life. Nearly every novel he has written has been directly or indirectly about it. He penetrates into the nerve and secret life of the organism, and with absorbed artistry displays the particular drama of it all.

In his new novel, "No One Will Ever Know" (*Hutchinson's, 15s.*), with affection he approaches the life of an unsuccessful artist, Geoffrey Wantage, with the hidden question, what is success? Through school-days, the First World War and its aftermath, and then eventually to some recognition after the Second World War, the secret life of a man is traced. No one will ever know the success or the failure of it all save the artist himself—and the writer who tells the story in the first person. In its strange harsh way it is a success.

Inquirer.

MEN AND ANIMALS

By Antony Steel

FEW creatures prey on other species just because they enjoy killing as a pleasurable diversion. Of those who do so, man stands without peer for the amount of energy, time and resources he is prepared to devote to this end.

The story of man's relationship to the world of lesser, but nevertheless still sentient, animals is a record of wholesale slaughter and delight in cruelty. In 1945, 5,867 elephants were killed in the Belgian Congo, the average for the preceding 150 years being at least 10,000 a year. Between 1948 and 1951 102,025 animals, mainly buffalo elk and antelope, were recorded as having been shot in the Zambesi Valley alone.

The totally defenceless koala bear of Australia, the model for the teddy bear, was almost wiped out in a few years. 2,000,000 were killed in 1924: 600,000 in the following year.

In 1800 the herds of quagga, a beast which was a cross between a zebra and a horse, covered the whole horizon in parts of South Africa. The last survivor of this host was shot in 1878. The toll continues. More and more land is reclaimed from the jungle, the weapons of the killers improve yearly, and sources of food for many of the surviving animals are destroyed even if they themselves escape. Dr. Bernard Grzimek, a leading zoologist, estimates that in areas of Africa which are relatively unknown to white hunters, the numbers

of creatures are reduced by about 70 per cent as compared with the last century.

In Java only 40 rhinoceroses survive, in India less than 250. Even now species of birds that have existed for perhaps millions of years are being hunted to extinction.

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The attitudes of mind of these "sporting" men defy understanding. Thus Frederick Vaughan Kirby informs us that "To those who enjoy an exciting race on a good horse over rough country, giraffe-hunting offers great, almost unequalled attractions". He then relates in his book "Haunts of Wild Game", how he killed three giraffes in the course of one chase, and how the third of these, a female, would not fall down but, loaded with shot and quite helpless, stood beneath a tree and faced him waiting for death. Mr. Kirby then writes, "The twitching mouth, the quivering limbs of the helpless giraffe, as it stands with reddened sides, express wonder at man's inhumanity, besides its own bitter pain". Yet, realizing this, Mr. Kirby still continues to hunt. This is what is so incredible. It is not as if Kirby and many others lack imagination, it is just that a dynamo of destructiveness takes charge of their whole being.

C. G. Shillings tells us in "With Flashlight and Rifle" that "Death softens the original savage expression on the countenance of dying baboons and you see a look of intense agony in the fixed stare of their eyes. I remember especially a most painful moment. I had shot a powerful old baboon and followed him into a rocky cavern where I found him dying, with his hands pressed to the death wound". This experience, however, did not prevent Mr. Shillings from further baboon-hunting.

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The story is endless. Kalman Kittenberger boasts how, finding a family of chimpanzees, he shot a young male in the chest and watched him fall through the trees trying to clutch on to branches as he fell. Lord Baden-Powell leaves to posterity his account of pig-sticking in India, and how, having pinned a boar to the ground with a spear through the body, he watched it trying to work its way up the spear.

There is no need to continue this catalogue of brutality. No mention is made of unintentional or even thoughtless cruelty committed every day in hunting for food.

Each year in this country thousands of foxes, deer, otters, badgers and hares are chased and harried to particularly gory deaths. Huntsmen may argue, for instance, that they hunt merely to rid the country of foxes, but this is not the truth. When, recently, several Midland counties were becoming seriously depleted in their fox populations, more foxes were imported in order that the hunting would not suffer.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

The United Nations — And Nuclear War

SIR,—Some of us would rather die than submit to Russian Communism. Some of us would rather die than consent to the use of nuclear weapons. But death, either for ourselves or others, is desired by none of us. We are driven to face these stark choices by failure or betrayal at the summit. Why should there be talks of a non-aggression pact? In 1945 fifty nations, including the U.S.A., the U.K. and the U.S.S.R., entered a non-aggression pact and eighty nations are now bound by its terms. In the suggestion now made that there should be such a pact between the great powers there is implication that the solemn promises of 1945 are worth nothing. If we cannot trust the word then given what word can we trust? As far as I know very little publicity has been given to the first words of the U.N.A. Policy Statement (United Nations News, July, 1957). "All member states of the United Nations should reaffirm their obligations under the Charter". So much use of the U.N. would comfort the world.

Those who are in favour of the unilateral abolition of nuclear tests cannot stop there. Somehow they must make their appeal to other nations also. They need to say aloud that they hate Russian tests as heartily as they hate tests by the United Kingdom or the United States. An example has just been given by a meeting here in Leeds. It was agreed that protest against recent Russian tests should be sent to the Russian Embassy. That meeting had run a very interesting course. There was unanimity in the passionate desire for the abolition of nuclear tests. The unanimity split into two when the question of unilateral action was discussed: It was restored on the question of sending protest. Evidently that unilateral action which is hopeless for us can be demanded of the Russians. Where is the hope for simultaneous abolition. Where else but in the General Assembly of the U.N.?

How can a conference at the summit be achieved? Every time the U.N. meets there is opportunity for summit conference. In fact that is what the meeting ought to be. Is not that the reason for its existence and the guarantee of its future? If we do not use the U.N. we shall lose it.—Yours,

Leeds. *John Hinkins.*

SIR,—The Rev. J. Rowland in his article on Politics and Nuclear War, in *The Inquirer* of March 22, omits many important considerations which should be stated in fairness. Nobody, of course, desires to use nuclear weapons, but there is much to be said for retaining them as the only possible deterrent against threatened aggression as long as may be advisable.

Russia has avowed her intention of subduing Capitalistic countries to Communism, if necessary by force of arms. Her non-nuclear forces far exceed those of any other country and abandonment of nuclear weapons would leave all Europe at her mercy, and mercy, unfortunately, is not one of her virtues.

The Rev. J. Rowland unfairly equates Western Imperialism, which whatever its meaning can hardly matter to Russia with her vast well-protected territories, with Russian Communism which is a constant menace to the freedom and religion of all Western European countries.

One of the greatest obstacles to any effective agreement is lack of faith in Russian promises. Persistent lying propaganda, underground interference, disregard of common justice and suppression of religion in countries already occupied have created an atmosphere inimical to hopeful negotiation.

Moreover, the abandonment of nuclear weapons by this country at the present juncture would not only be playing into Russian hands, but would mean deserting our friends and allies leaving them to look after themselves, a betrayal that would redound to our discredit throughout the civilized world, and it would not prevent the use of nuclear weapons between the U.S.A. and the U.S.S.R. should a clash occur.

The forthcoming high-level conference should enable the Westerns to decide whether there has been such a change of heart and intention in Russian leaders that it would be reasonably safe to come to agreement with them. Meantime, it would be folly to surrender our chief defensive weapon or to fail to maintain it effectively. It is certain that resolutions by religious bodies in this country protesting against nuclear warfare would have no halting effect on Russian plans.—Yours,

Bexhill-on-Sea. *T. Kelly.*

Nuclear Dilemma

SIR,—Can the Kingdom of Heaven ever be advanced by opening the door to evil? The choice before us is between the RISK of nuclear war, which implies being ready to uphold freedom of the Spirit even with nuclear weapons and the CERTAINTY of becoming a Russian satellite which implies suppression of freedom of the spirit under Communism.

In this connection there were wonderful examples under Hitlerism of freedom of spirit being maintained by those who were imprisoned and tortured by the Nazis, and doubtless the same would happen here under Communism, but their example was not effective in changing or even modifying the regime and only came to light after Hitlerism had been destroyed by force of arms.

Communism is sometimes described as a form of religion, but surely a religion which worships Matter is idolatry and therefore evil to those who aim to worship the Spirit. So I do not believe that there can be any compromise between the two, no matter what happens, and therefore support the view that our better course lies in continuing to press for international, not unilateral disarmament while strongly increasing internationally our propagation of truth about the free way of life.

Finally, if there were a nuclear war, would historians of five hundred years hence regard it as other than a spectacular episode in history?—Yours,

Winscombe, Somerset. *A. L. Blake.*

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(Regd. War Charities Act, 1940)

Marriage

Irvine—Street—At Glasgow Unitarian Church on March 29, 1958, by Rev. Bruce Findlow, DAVID IRVINE, B.Sc., to DELIA DOROTHY, youngest daughter of Frances and Kenneth Street of Innishail, Lenzie, Glasgow.

Death

Pilling—On March 29, 1958, at his home "Brown Leaves", Hollinhurst, Lostock, Bolton, ALFRED PILLING, O.B.E., in his 87th year, loved husband of the late MARY J. PILLING. Service was conducted in Bank Street Chapel, Bolton, on Tuesday, April 1st, prior to committal at Overdale Crematorium, Bolton. Inquiries to Hardmans Funeral Service, Bolton. Tel. No.: Bolton 2904/5.

NEWS REVIEW

Youth at the Assembly Meetings

A youth rally is to be a special feature of the General Assembly meeting this year. It will be held at the Bell Street Mission, Bell Street, Edgware Road, on Wednesday evening, April 16th. The rally has a challenging theme. "As a Movement Have We Stayed Put?" The FOY Society, Unitarian Young People's League and the University of London Unitarian Society are jointly responsible for the meeting and the speakers will include Rev. Ronald McGraw, Miss Rosemary Blake (Bristol), Martin Davies (Liverpool), Keith Hill (Kilburn) and Ivan Knowlson, President of the Y.P.L.

On the same evening at Highgate Unitarian Church, Welsh-speaking Unitarians are to gather. They will be addressed by Rev. T. L. Jones and Rev. R. I. Pritchard.

Holiday Homes, Great Hucklow

Sir,—My local association has written in vain for some inkling of the future of Great Hucklow—both to the Secretary of the Homes and the Secretary of the R.E.Y.D. They, we are told, are accountable to their committees.

Our Sunday School Association Secretary is a member of the National Committee of the U.Y.P.L. He knows nothing.

It is part of my case that, through the N.S.S.F., the Homes are a *denominational* affair and that, moreover, any future plans worked out without consultation with and without reference to our *whole* Sunday School movement would be an utter travesty of the past great service rendered by the Homes.

It was my hope that some *glimmering* of the future plans would be given through your columns, and if the President is so eager for us to know, that seems a simple way of giving the details to all of us. The big guns of the N.S.S.F. have sighted the wrong target—why should poor little me have to write for details by private letter? I am concerned that the whole of our movement knows and I still say that a deal of fresh air and light would be helpful. "Much needed haste" they say—it was surely around 1950-51 when the fund for the rebuilding of the Children's Home was launched! That seems a remarkably slow pace to give time for the oligarchy to talk itself hoarse; I repeat their kind instructions "Information please", but let's have facts and not lectures on democracy.—Yours,

Birmingham. *Ronald McGraw.*

Tape Recorders and Operators Wanted

Sir,—This year it is hoped at the Assembly Meetings to "Edit" the recordings while the meetings are in progress and to have the final tapes ready shortly after the closing session. It is also intended, if sufficient equipment and help is forthcoming, to provide special individual recordings of speeches or meetings to be available for purchase by any of the interested sections, such as Women's League, etc., at the close of the meetings.

To do this a minimum of five machines will be required of the 2- or 3-speed, twin-track, 3-4 watt output type such as Wyndsor Regent, Elizabethan Eleven, Collaro, Truvox, Brenell, Baird, Varitone, etc., and two of the smaller Phillips type.

Will any ministers or delegates with suitable equipment and willing to help please contact me as soon as possible, giving full details of the equipment available.—Yours,

38 Harrington Terrace,
Gt. Cambridge Road,
London, N.18. *Tom E. Dalton.*

THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 6, 1958

ABERDEEN, Unitarian Church, Huntly Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Rev. AUBREY J. MARTIN
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VILLAGE
AMPTHILL, Unitarian Church, Knotmilhill Road, 11.15 and 3, Rev. R. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. G. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BIRKDALE CHAPEL (nr. Sevenoaks), Unitarian Church, 11, Rev. W. WARRINGTON
BILLINGSHURST, Free Church, High Street, 11, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Rendcomb Road, 6.30 (April 13), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Wycliffe Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCDAID
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LEWIS
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SIDDALL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LEWIS
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Bowling Avenue, 11.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BELLOCK
BRIGHOUSE, Christ Church, Dunkirk Street, 3, Sunday School, 6.30, Supply
BRISTOL, Unitarian Chapel, 11 and 6.30, Rev. G. RAMSDALE JONES
BRISTOL, Christ Church Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BRYDEN
BRISTOL, Oakfield Road, 11, Rev. A. H. BRYDEN, 6.30, Mr. R.L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. HALLWORTH
BURY, Bank Street, 11 and 6.30, Rev. F. M. BYRD
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Rev. RHYS JONES
CHATHAM, The Church of the Great Commission, Hanover Hill, 3, Rev. WILL HAYES
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday Service, 3, Sunday School, 6.30, Rev. J. M. QUICK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Miss R. HIBBERT, 6.30, Rev. L. A. GRIFFIN
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. ERNEST SHAW
CHICHESTER, Chapel, Addaston, 10.30 and 6.30, Rev. KENNETH TOZER
CHIPPENHAM, Free Christian Church, Bath Street, 6.30, Supply
CHRISTCHURCH, Unitarian Church, Stanelinge Street, 11 and 6.30, Mrs. M. R. DUDEN
CHRISTOW, Free Christian Church, Wellsbay Road, 11, Rev. J. P. CRAIG (also 6.30, 1st Sunday in the month)
DARWEN, White Street Chapel, 11, Children's Chapel, 6.30, Rev. PERCY COPPER
DERBY, Free Gate Unitarian Church, 6.30, Supply
DEVIZES, Old Meeting House, 10.45, Miss H. K. WATTS
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. PHILIP C. WARDLEY
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. BRUCE PRESCOTT
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WESTERDALE
DUNDEE, Unitarian Church, 29 Commercial Road, 11, Supply
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAYLOR
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MAURICE-KLEINE
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. HENRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11 and 6.30, Rev. JOHN CAMERON
GLOSSOP, Pleasant Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CONNELL
GOSPORT, Bethel Street, 3, Rev. J. M. QUICK
GUILDFORD, Ward Street Church, 11.15, Rev. R. NEVIL CHEW
Hale Chapel, Hale Barns, 10.45, Student, 6.30, Rev. A. R. DENGATE
HALIFAX, Northgate End, 10.45, Mr. C. E. HALL, 6.30, Rev. J. B. TOWLE
HARTLEPOOL, Free Christian Church, South Terrace, 11, Rev. DENNISON PEARSON, 6.30, Miss MARIAN BEATTIE
HASLEMERE, Quiet Meeting, Bolton Lane, 11 and 6, Supply
HASLINGDEN, Worsley Road, 6.30, Rev. J. MARTIN HALL
HASTINGS, Pilot Hill Street, 11, Rev. J. B. TOWLE
HEBDEN BRIDGE, Park Street Church (Unitarian), 6.30, Rev. RAYMOND PRICE
HEREFORD, Market Place, Unitarian Chapel, 6.30, Mr. T. WARREN
HERTFORD, Unitarian, New Meeting House, 11 and 6.30, Rev. HAROLD W. HILL
HIGHBURY, Bristol Road Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. GOLLAND
LEICESTER, Northampton Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, Red Street, 11 and 6.30, Rev. LEONARD MARTIN
LEICESTER, Secretary, Miss J. E. LEWITT, Kibbey, Castle Road, 11, —
LEWES, Westgate Chapel, 11, Supply
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. ESSERTON
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. F. H. THOMAS
LIVERPOOL, Bootle Free Church, 11, Rev. NORMAN KNIGHT
LIVERPOOL, Domnish Mission, Mill Street, 6.30, Rev. J. EDIS MUMFORD
LIVERPOOL, Gateacre Chapel, 11, Rev. STANLEY H. BEVAN
LIVERPOOL, Hanover Street, Unitarian, 3, Sunday School, 6.30, Rev. NORMAN KNIGHT
LIVERPOOL, Upper Street, 6.30, Rev. C. A. PIERS
LIVERPOOL, Ullet Road, 11, Rev. J. H. MORRISON, 6.30, Mr. G. CRANE
LONDON, Ball Street, Edgware Road, 6, Rev. WILFRED M. LEVY
LONDON, Blackheath Hill and Stratford Street Chapel, 6.30, Rev. R. H. BARNES
LONDON, Bolton Hall Road, 11, Rev. E. G. LEE
LONDON, Bow Church, Police Station Terrace, Notting Hill Gate, 11 and 6.30, Rev. GORDON SMITH
LONDON, Priest Gate, Upper Lane, 6.30, Mr. T. E. DAVIES
LONDON, Golders Green, Hoop Lane, 11, Miss M. E. Gaskell, 6.30, Rev. E. C. TOMLIN
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 3, Rev. RALPH E. GILLARD
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DENNIS P. HOY
LONDON, Highgate Hill Unitarian Church, 11, Rev. E. C. TOMLIN
LONDON, Kingsland High Road, 11, Mr. T. E. DAVIES, 6.30, Dr. DENNISON TAYLOR
LONDON, Kilburn, Quex Road, Priest Gate, 6.30, Rev. A. V. FOX
LONDON, Lewisham Unitarian Christian Church, Clyde Road, 11, Rev. A. V. FOX
LONDON, Lewisham, Unitarian Church, High Street, 11, Rev. JOHN ELIOTT
LONDON, Leytonstone, Lea Bridge Road, Fourth Green, 6.30, Miss E. SAVAGE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. W. E. SUMMERSBY
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WILFRED M. LEVY
LONDON, Stoke Newington, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. HANKINSON
LONDON, Stockwell Unitarian Church, East Hill, 11, Rev. ARTHUR PRESTON, His Holiday Series
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Mr. E. H. CORBEN
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. HILLARY
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. G. D. PAPPS
MANCHESTER, Unitarian Church, Market Buildings, 6.30, Rev. DENNISON HEATON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. D. C. DOIG
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. WILDE
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE JOHNSON
MANCHESTER, Mission Church, Ardwick, 10.45 and 6.30, Rev. W. HILL WARDLE
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Miss H. DENNIS-WILLIAMS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. KENNETH WRIGHT
MANCHESTER, Rusholme Road Mission, 6.30, Rev. R. L. HOPPER
MANCHESTER, Stand Chapel, Whitefield (April 13), 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. SHARPE
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Handsill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 11 Stockport Road, 11 and Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, no Service
MONTGOMERY, 3 and Newtown Assoc., 6.30, Rev. C. G. TOZER
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STEVEN
NEWCASTLE (Staffordshire) Bethlehem Unitarian Church, 10.30, Rev. E. B. SHERRY
NORTHAMPTON, Kettering Road Church, 6.30, Mr. L. C. TOZER
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BELAH
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. HALLWORTH
PAGE LANE CHAPEL, near Wigan, 11 and 6.30, Rev. GORDON BEVERLEY
PLYMOUTH, Unitarian Centre, Mannamead Road, 11 and 6.30, Rev. E. H. KIMBLEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUNDAS
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. SPENCER
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. HILLARY
RAMSDEN, Hants, The Meeting House, 11, Dr. CYRIL FLOWER
RAMSDEN QUAYS, Nr. Harwich, Essex, 3, Rev. R. I. PERTWEE
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BAIN
RUTHERGLEN, Church of Our Father, 10.45 and 6.30, Supply
SALE, Addaston Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. W. T. WILSON
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MUSH
SHEFFIELD, Pitsmoor Old Church, 11 and 6.30, Rev. F. SIDDALL
SHEFFIELD, Unity Church, Cemetery Road, 11 and 6.30, Rev. E. D. DAVIES
SHIPLEY, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WORTHY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SOUTHPORT, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WILLIAMS
SOUTHAMPTON, Church of the Saviour, Lyndon Road, 6.30, Mr. DAVID L. HUGH
SOUTHEND-ON-SEA, Priestley Road, 6.30, —
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. P. BLACKBURN
ST. HELENS, Corporation Street, 6.30, Mr. A. KERRY
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, 2nd Sunday in the month)
STOCKPORT, Presbyterian Unitarian Chapel, 11, Rev. C. STEVENS
STRATFORD, Unitarian Church, High Street, 6.30, Rev. R. VINEY (also 11, First Sunday in the month)
STROUD, Painted Free Christian Meeting House, 11, Supply
STROUD, Rodborough Hall Road, 10.45 and 6.30, Rev. P. B. CLEVERLY
TAUNTON, Mary St. Chapel, 11, Supply
TAVISTOCK, Old Meeting House, Address Road, 6.30, Rev. G. KINSEY
TORQUAY, Unitarian Church, 10.45 and 6, Rev. ALBERT L. PEGGOTT
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TORRINGTON, Castle Unitarian Church, 11, Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Friends' House, Church Road (by permission), 7.30 (1st Sunday in the month), —
WALLASEY, Memorial Church, Manor Road, 11, Rev. L. A. GRIFFIN, 6.30, Supply
WALSALL, Unitarian Free Church, Bradford Street, 2.30, Sunday School, 11, Mrs. HARRIS
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Supply
WEST KIRBY, Brookhill Gardens, 11, Rev. MARGARET JOHNSON (also 6.30, 4th Sunday in the month)
WIGAN, Wesleyan, 6, Mr. E. E. STRETTON
WISBECH, Dutch Row, 10.45, Rev. A. R. DENGATE, Syria, 3, Rev. A. R. DENGATE
YORK, St. Saviourgate Chapel, 6.30, No Service

THE Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 19 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. CLIVE GIBBS
MELBOURNE, Unitarian Church, Collins St., C.1.: Unitarian Half-Hour broadcast, 4.15; Services: 4 p.m., second Sunday in each month, Evening 7 p.m., Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. PLUMRIDGE, 122 Duke Street, Southborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 13 Francis Street (off College St.), 7.15, Rev. H. W. HARRIS, Manse Telephone LX 3321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grote Alley, Melbourne, C.1. Minister: Rev. W. HARRIS. Meetings as advertised.
SYDNEY CONGREGATIONAL CHURCH, Ashfield Road, Ashfield (Nr.), 3.5, weekly at 2.15 p.m. Public Worship, Annapolis, 3.15 p.m. Minister: Rev. W. HARRIS

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ARTHUR CRAWLEY
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. BOOTH
VANCOUVER, B.C., Unitarian Church of Vancouver, 1700 Tenth Avenue West, 11, Rev. A. F. BROWN

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell Road, 11 and 7, Mr. M. J. WILSON
WELLINGTON, Service suspended — Enquiries — Mrs. WILSON, Tel. 46-272

SOUTH AFRICA

CAPE TOWN, Rose Street, 11, Sunday School: 7, Service, Rev. HAROLD C. BURTON

THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

Annual Meetings
Conway Hall - London

(except where otherwise stated)

Tuesday, April 15th to Friday, April 18th

OUTLINE OF CHIEF EVENTS

TUESDAY, APRIL 15

2.00 p.m. SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING (Gordon Square).
4.30 p.m. INFORMAL RECEPTION (Hampstead).
7.00 p.m. ANNIVERSARY SERVICE (Hampstead).
Preacher: REV. W. J. CARTER, M.A.

WEDNESDAY, APRIL 16

10.00 a.m. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING.
1.45 p.m. ANNUAL BUSINESS MEETING CONTINUED.
5.30 p.m. UNION FOR SOCIAL SERVICE ANNUAL MEETING.
Speakers: MRS. A. D. MITCHELL.
MISS M. STEVENSON.
Subject: "The Work of the Department."
7.30 p.m. MEETING FOR WELSH-SPEAKING UNITARIANS (Highgate Unitarian Church).
7.45 p.m. YOUTH RALLY (open to all) (Bell Street Mission).

THURSDAY, APRIL 17

10.00 a.m. COMMUNION SERVICE (Gordon Square).
Conducted by REV. A. B. DOWNING, B.A., B.D.
11.15 a.m. ESSEX HALL LECTURE.
"Ancient Prophecy and Modern Crisis."
REV. F. KENWORTHY, M.A., B.D., Principal of Unitarian College, Manchester.
2.00 p.m. SECTIONAL MEETINGS (Women's League, Lay Preachers' Union and Men's League, and Ministers' Meeting).
7.30 p.m. EVENING MEETING. "Religious Education."
Chairman: MR. J. WILSON.
Speakers: REV. D. E. RICHARDS, B.A., B.D.
MR. P. J. SPENCER.
MR. W. H. LEWIS.
REV. C. H. BARTLETT, B.A.

FRIDAY, APRIL 18

10.00 a.m. FINAL SESSION. "Liberal Religion in Europe."
Chairman: REV. K. TWINN, M.A.
Speakers: DR. S. VAN DER WOUDE.
RT. REV. BISHOP STEPHEN PETHO.
PROFESSOR JOSEPH PERENCZ.
12 noon CLOSING ADDRESS. "Our Glorious Life."
REV. C. G. TOONE, M.A., B.D.

Resolutions at the Annual Business Meeting

In addition to routine resolutions the following will appear on the Agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing with the name of the Seconder.

COUNCIL RESOLUTION

WOMEN'S LEAGUE JUBILEE: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches offers its hearty congratulations to the British League of Unitarian and Other Liberal Christian Women on the attainment of its Jubilee. It places on record its warm appreciation of the magnificent service rendered to our churches over this long period of fifty years which covers two World Wars and their aftermath. It recalls in particular the devoted services in many small causes of members of the League, without which such churches would find it difficult to maintain their witness to our Liberal faith. Believing that the women of our movement have a great contribution still to make in the strengthening of our congregations and the extension of our witness, it wishes the League much joy and happiness in the years to come, as it goes forward to enhance its already great tradition."
Miss Ruth Harford, President of the League, will reply.

RESOLUTION SUBMITTED BY 16 MINISTERS

A CALL TO FREEDOM: "That whereas the Ministers and Congregations of the General Assembly of Unitarian and Free Christian Churches have received and had opportunity to consider *A Call To Freedom*, the Ministers and Delegates here assembled affirm their conviction that the liberal faith of the Unitarian and Free Christian Movement has a duty to seek freedom from the fear which grips the world, as an invaluable contribution to the resolution of the issues of war and peace in this atomic age, and therefore pledge themselves, by self-examination and by careful study of these issues, to seek an alternative to war, and, God helping, vindicate their Christian faith in the love of God and the service of man."

CHATHAM CHURCH RESOLUTION

"That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches confirms its conviction that nuclear power has made war an entirely new problem, which the present generation must solve or perish. It calls upon all Unitarians and Free Christians to pledge themselves, individually and collectively, to oppose by every means in their power the manufacture, testing and use of nuclear weapons, under any circumstances whatsoever, and calls upon H.M. Government to initiate forthwith unilateral nuclear disarmament."

15 Gordon Square, London, W.C.1. John Kielty (Secretary).

THE SAMUEL JONES FUND

The income of the above fund is applied in augmentation of the salaries of such conscientious Dissenting Ministers as shall stand most in need of assistance, as the Trustees shall approve, preference being given to those who have been students of Manchester College, Oxford.

The Managers meet annually in October for the purpose of making grants. APPLICATIONS must, however, be in hand NOT LATER THAN JUNE 2, 1958, and must be on a form obtained from the Secretary, HERBERT GIMSON, 46 Ladbroke Square, London, W.11.

CHARITY OF TIMOTHY DEAN

(Founded by Will dated March, 1726, for poor Ministers and poor Widows of Ministers)

Applications to participate in the Charity are invited from eligible persons residing in the Counties of Chester (to which County preference must be given) and Lancaster.

Forms of application (to be returned by May 1) may be obtained from the:

REV. FRED COTTIER,
42 Windmill Lane, Reddish,
Stockport, Cheshire.

(Hon. Secretary of The Widows' Fund, the Committee of which comprises the Trustees of the Charity.)

ADVERTISEMENT RATES
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